



A Sermon
 preached & fourth
 Sunday in Lence be-
 fore the Kinges Ma-
 jestie. and his hono-
 rable Counsell,
 by Thomas
 Leauer.



Anno Domini.
 M. cccc. l.

..*
 *







O be mercyfull
vnto vs : for the
tyme is euen nowe
comynge, when as
God muste needes
eether of hys mercy

here in Englande, worke suche a
wonderfull miracle vnto our con-
forte, as farre passeth mans expec-
tacion: or els of his righteousness
take such vengeance of this land
to the example of all other landes,
as shal be to our better destruction.

Ye know, that immediatlie after
the preachynge of Noe, came the
great flud that drowned y^e worlde.
After the warnynge of Loth, came
fyre, & brimstone vpon the Sodo-
mites and Gomorrians. When
Moyses had declared gods threat-
nynges in Egypt, kinge Pharao
and hys people were plagued vpon
the land, and drowned in the red sea.

Such plagues came euer where

A.ii.

gods

gods worde truly preached, is not beleued, receaued, and folowed. But as is the preaching of Jonas, the Ninuites repented wonderfully. When the booke of the lawe was reade vnto Achas the kynge, he, with all his people spedely repentyng, found exceeding mercy, blessing and grace: as lyke wyse all other shalbe sure to find, which heare the word of God and kepe it.

For when Christ and his Apostles had preached the gospell vnto the Jewes, those that beleued were deliuered frome the curse of the law, vnto the blessing of grace out of worldly myserye, to be inheritours of the heuently kingdome: and those that did not beleue, were cast from God, oppressed of men, overcome, spoyled, murthered, and destroyed of thyr enemies.

Wherefore Englande, whyche at this presente tyme, by reason of
the

before the kynge.

the worde of god set fourth, reade,
preached, and communed, dothe in
euery place heare y coucel of Moes,
the warning of Loth, the lawe of
Moyses, the threatnyngs of y pro-
phetes, and the grace of the gos-
pel, as it was declared and taught
by Christ and his Apostles: This
Englande muste nedes, either by
beleupnge of these thinges, obtaine
of god wonderful grace of amend-
mente, or els by neglectinge them,
prouoke the vengeance of god, as
a dewe plage and punishment.

Take heede therfore England,
for if thou by vabelese, let and stop
God from workynge of miracles
to thy comforte, then surely doest
thou prouoke god to powre down
vengeaunce vpon the, to thy bitter
distruccyon: But if thou doo re-
garde, receiue, and beleue goddes
worde, he wyl worke wonderfull
miracles to thy comforte, wealthe,

A.iii.

and

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and prosperitie. Yea, let every
man, of what estate or degree so
euer he be, grope hys owne consci
ence, for if he dooe not there fel
that the worde of God dothe take
place to moue him to repentaunce
and amendment of lyfe, then shal
he be sure soone to haue experience
that the vengeance of god, by a
shameful shorthe ende of hys wret
ched lyfe, wyl brynge hym vnto an
euerlastinge dampnable deathe.
For all those that wyl not creepe
vnder the merciful wings of god,
as the chikennes of Chyyst, shal be
caught and deuoured of puttocks,
hawkes, and kytes, as a praye for
the deuyl. The wynges of god
be stretched abroad here in Eng
lande, by the kynges gracious ma
iesty, and his honourable counsell,
of mighty power, wpth ready wyl,
to shadowe, defende, and saue all
those that wpth reuerent loue, come
hum=

before the kynge.

humbly creping vnder theyr ordynance, rule, & gouernance, which is þe power, þe wings & the order of god.

The filthye gredy puttockes, wyldde haukes, and rauenyng kytes, be superstitious papistes, carnall gospellers, and sedicious rebelles, whych as ye haue seene by late experience, haue most cruelly caught, spoyled, and deuoured the lambes, the chekynnes, the chyl-dren of God, redemed and boughte with Christes bloude. Wherefore as Christ in his owne person dyd once lamente and bewayle Ierusalem, so doeth he now many tymes in the persons of hys propheticall Preachers, lament & bewayle Englande, saying: O Englande, howe ofte wold I haue gathered thy chyl-dren, as a hen gathereth her chikens vnder her wynges, and thou woldest not: Euen wyth the same affeccion that the shepeherde crieth

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cryeth, seynge the wolfe lectyng to-
wardes the shepe, & with the same
affeccion that the hen cloketh and
calleth, spynge the kyte houstyng
ouer her chekyns : wyth the same
affeccion it behoueth the minister
and preacher of god, seynge vn-
collerable vengeaunce hangynge
ouer Englande, to crye, to cal, and
to geue watnyng vnto the people
sayng as it is writen in þe first of Es-
say: If ye willingly wil heare & o-
bey, ye shal eate the good comforta-
ble frutes of þe earth: but if ye wil
not, & prouoke me vnto anger, the
sword shal deuour you. *Quia os Domi-
ni locutum est.* For it is þe mouth of þe
lord that hath spoken,

Now your reuerende maiesty,
most gracypous kyng, and you ho-
nourable, wyse godly counsellers,
you are the chiefe shepheards, you
are the most reuerende fathers in
Chryste, haupnge the wynges of
power

before the King.

power and authoritie, to shadowe,
saue, and kepe these lambs of god,
these chickens of Christe, and these
chylde of the heauenly father, re-
demmed wth Chrystes bloude, and
comitted vnto your handes, to be
saued, kepte, and prouided for.

God be prayesed, wth thankesful
obedience, and louynge reuerence
dew to your gracious maiestye &
honourable counsell, whiche haue
surely, wpsely prouided for, dply-
gently kepte, and charitably saued
thys realme, by driving awaye the
wply fore of papisticall supersti-
cion, and by castinge oute the vn-
cleane spirit of ignorance, to gods
gloze, your honoꝝ, & our comfort.

But alas most gracious King
and godly gouernoꝝ, for the ten-
der mercyes of god, in oure Sa-
uiour Iesu Christ, take good and
diligent heed when ye be chasyng
the wply fore of papisticall super-
stici in

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fiction, that the gredye wolfe of
couctous ambition, doo not creepe
in at your backes : For surely he
wyl do moze harme in a weke, then
the foxe did in a yere.

Take hede y the vncleane spirit of
ignoꝛāce, returning with. vii. other
woꝛse then hym selfe. find no place
vnwarded, wher he may crepe in a-
gain. For if he returning to his fe-
lowes, enter in agayne, then wyl he
make the ende of thys generacion
to be woꝛse then the beginninge.

Then shall you leese the rewarde
of your former dyligence, and be
damned for your later negligence.
Then shal the wellspring of mercy
which of long tyme hath watered
this Realm with the grace of god,
be closed vp, and the bludy flouds
of vengeance gushing out fro the
wrath & indignacion of God, ouer
flow al together. The wil not god
by workinge of miracles declare
mercy

before the Kyng.

mercy, but by takinge of vengauce
execute rightuousnes.

But God beyng as mercyfull
yet, as euer he was, if you conty-
newe as faythful, wise, and dyl-
gente as ye haue bene, to handle
the wolfe, as you haue done the
fore, to keepe out the deuyl, as to
cast out the deuyl: then shall the
people of this lāde feede in quyet-
nes, wout feare of euyl: then shall
you continuynge to thende, be sure
of an hundredfold reward in thys
lyfe, and afterwarde euerlasting
lyfe, ioye and gloze. Then shall
God doo wonderfull myracles in
England, to declare howe mercede
shall triumphe ouer rightousnes.

And that we maye all dyspose
ourselues the more conuenientlye
for god to worke suche a miracle
amonge vs, wee haue appoynted
for the gospel of this day, wrytten
in the. vi. of Ihon, a wonderfull
miracle

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miracle of. v. thousande men, fed
and satisfied wyth. v. loaves and
ii. fyshes, wher as euery man maye
& ought to learne hys owne dutye,
whiche shall cleare appere too a
king in Christ, to head gouerners
vnder the kynge, in the Apostles
beyng most neare about Christ, &
to all other men, in that multitude
of the people, whycher folowynge
Christ, were obedient to spt downe
at the comaundement of his Disci-
ples, not knowing, nor enquiring
why they were so commaunded.

And as suetly as this wonderful
miracle was done to þ great cōfōrt
of thē in Christs time: so trulpy is it
left in wrytyng for to learne vs by
paciēce & cōfōrte of þ Scriptures,
to haue good hope at thys tyme.
And as Christ hauing alwaies spe-
cial respect vnto his audiēce, dyd
teach the fyshes by talking of net-
tes, preaching vnto the Jewes by
diuers

before the kynge.

diuers parabes, & called the gen-
tyles by the eloquence of Paule: so
I, in handlyng of this miracle, ha-
uing respecte vnto thys audyence,
wyl aply the wonderful great cha-
ritable prouision of Chyste, vnto
the kynges Maiestye: the fayeth-
ful diligence of the Apostles, vn-
to the nobilitie: and the dewe obe-
dyence and, bette thankfulness of
the multitude, vnto all other of
the communaltie. Not doubtyng
but that charitable prouision of li-
berall benefytes, wyl be a thyng
most pleasaunt and honorable for
the kynges gracious Maiestye:
and faithful diligence in disposing
great benefytes most cōueniēt, & cō-
mēdable for al that be in high au-
thority: & finally, humble obediēce
& vnfained thāfulness to be most
necessary, requisite, & looked for, at
thys tyme, in all inferiours & com-
mune sort of people in Englande.

Marke

Marke a litle after the beginning of the sixt Chap. of John, and ye shal heare, when as much people commynge vnto Iesus haupnge nothynge to eate, what Iesus did. I wyl passe the discription of the wilderness with þe causes & the manner of the peoples going together, & begin at þe which Chryst dyd, whe they wet comming towarde hym.

Iesus lifting vp his eyes, and seeynge muche people come vnto hym, sayde vnto Philyp: From whence shall wee bye bread, that these may eat. Thus he sayed tempting hym: for he hym self knew what he would do. Philippe answered vnto hym: Two hundred peny worth of bread wyll

before the kynge.

not be sufficiēt vnto these
so that euery one myght
take a lytell. One of hys
disciples Andrew, Simon
peters brother, sayth vn-
to hym : There is one
boye here, which hath .v.
barely loaves & .ii. fyshes,
but what ar those amon-
gest so many? Jesus sayd,
Make the men to sit down.
Ther was muche grasse
in the place : The menne
therefore sat down about
the nūber of .v. thousands
Jesus toke the bread, and
after thanckes geuyng,
did diuide it vnto his dis-
ciples, and the discyple
to

to them that were sette:
And lyke wyse of the fy-
shes, so muche as they
woulde. And when they
were filled, he sayed vnto
hys disciples: Gather vp
the broken meates remay-
ning, that nothyng be
lost. They gathered ther-
fore, and filled. xii. baskets
ful of those meats which
remained, after that they
hadde eaten. The men
therefore seeyng what a
sygne Iesus hadde done,
sayde that thys is trulye
the prophet whych cum-
meth vnto the world.

before the kynge.



Worthyfull Lorde, what a
griefe is it to se those which
a man loueth hartely, with
such diseases infected, that euerie
thing ministered by the Physicion
to do them good, by theyr own vn-
quietnes & misusinge of the same
doth encrease theyr grievous dan-
gerous sickness. For these people,
having great occasion of comfort,
by reason y^e in this place, throughe
the true preaching of gods worde,
sinne is playnly and frely rebu-
ked, and those thinges spectallye
whiche dooe appettayne vnto ma-
gistrates, wherby anye man of in-
different iudgemente, maye thinke
that these magistrates beinge pre-
sente, and willingelye hearynge, be
purposed to amende: These peo-
ple I say, that thus haue a greate
occasion of comforte offered vnto
them, by theyr owne mistakinge of
it, dooe tourne all to theyr further

B.i.

griefe

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gryefe and daunger. For they
speake vntreuerently, and vntreuly
daunder the magistrates, not only
with the faultes that bee here na-
med, but also with rebukynge, im-
prisoninge, and forbiddinge of the
Preachers. And when as by the
same mouth of the true preacher,
theyr benemous tounge be rebu-
ked, the they spare not to say, that
the Preacher hath learned his les-
son in Iacke an apes court: doing
as much as lyeth in them, to make
other men, neither to reuerence the
magistrates, nor beleue the Prea-
cher. What they them selves mean
thereby, peraduenture by reason
of blyndenesse, they wot not. But
we knowinge the craft of the de-
uill, as Paul wryteth. ii. Cor. ii. per-
ceiue that he would haue nothing
in thys place layed to the Rulers
charge: Not scarpnge howe muche
be spoken to those of the people,
whiche

before the Kinge

whiche be past any amendment by
words: But al þ the deuil feareth,
is lest that the rulers be put in re-
membraunce of the greate daunger
that thei be in, for suffering to great
enormities vnpunished amongst
the people.

Therefore trusting to do most
good in that whiche the deuyl la-
boureth the most to hinder, wyl
laye great and many fautes vnto
them that haue most power, & au-
thority. For sure I am, that ru-
lers ordeyned of God to see the ig-
norante instructed, and the euyl
punished, be in greate daunger of
Gods vengeance, for the greate
and manifold enormities whiche
do grow and spryng of ignorance
for lacke of knowledge, & of disso-
lutenes for lacke of due correccion.

And you people be ye sure that
the more they daunger is, for lack
of prouision and punishmente for

B.ii.

other

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other mens faultes, the greater is
the damnacion of them that comit
and do these faultes.

Nowe I trustinge to God, and
not fearinge the deuyl, wyll pro-
ceade to declare and applye thys
parte of scripture vnto thys Au-
dyence, so that for no man I wyll
cloke or flatter any vyce.

Jesus lyfinge by hys cress, and seinge
muche people cummyng vnto hym. &c.

Here note two thynges: in the
people note cominge vnto Christ,
and in Christ, note charitable pro-
uision for the people. For in thys
people dothe Christ declare by ex-
ample, & proue in experyence hys
doctryne to be true, whiche he had
afore taught, sayinge: Fyrste seeke
for the kyngdome of God and the
ryghtuousnes thereof, and al these
other, meaninge necessaryes, shall
be ministred vnto you. For here
they folowinge Christ, to seke the
kyngdome of God, had not onely
this

before the King.

this kingdome of God, this bread
of lyfe, thys worde of saluacion
preached vnto theim, but also all
theyr diseases healed, & their hun-
gry bellies with good meates ple-
nifully filled.

Yea the plentye of these people
hauinge inoughe even so muche
as they woulde, was fatte more
then the plentie of crafty Lawers,
disceitful Merchautes, couetous
greedy guttes, & ambitious pro-
lers, whiche canne neuer haue e-
nough: but alwayes continue in
vnfaciable hunger, and nede of
couetousnes. As the. xliii. Psal. de-
clarith: *Diuites eguerunt*: The riche
haue felt nede & hunger: but they
whiche seke y lord lacke no goodes.

He that seeketh to be ryche, be
he neuer so pooze a slaue, or so
myghty a Lorde, he falleth into
dyuers temptacions and snares of
the deuill: but they that seek the
Lorde

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Lorde, shall lacke no goodnes.
Seeke for to be rich, & thou shalt
fynd sorow, mysery, and mischief.
Seeke for to be godlye, and thou
shalt fynd comfort, welth, and pros-
peritie, with al maner of felicity.
If thou wilt be godly, thou must
folowe Chryst: thou must not fo-
low the steppes of hys fete, which
be taken vp into heauen out of
thy syghte, but thou oughtest to
folow the doctryne of hys worde,
which is here left vpon catthe, to
guyde the steppes of thy lyfe, in
the way of peace. And whither
wyl goddes word gyde the in the
tyme of thy trouble and necessytye.
Surely vnto the Lorde, whiche
saith: *Propter miseriam inopum.* &c. For
the myseryes sake of the comfort-
lesse, and syghynges of the poore
now wyl I tyme sayeth the Lorde.
O Lorde, seeynge thou hast
manye people in Englande, tha

before the Kyng.

as yet be in myseryes without con-
fort, and in pouertye, and lacke
helpe, how dooest thou aryse vn-
to them? Unto this the Lorde aun-
swereth, in the xxxiii. of Ezechiel:
Suscitabo super eos pastorem unum. &c.

I wyll set vp ouer theym one pa-
stor, euen my seruaunte Dauid, he
shall feede theym, and he shall be
theyr pastor, and I the Lord wyll
be theyr God. Thys prophete
was wytten longe after Dauids
tyme. Wherefore by Dauid here
named, is sygnifyed and meante
suche a kyng as shalbe as fayth-
full and diligent to kepe, feede, and
cherish hys subiectes within hys
owne Realme, as was Dauid to
his people wythin Israell. Wee
hope, truste and beleue, that oure
gracions kyng, indued wyth the
faythfull diligence of Dauid, is
ordayned of God, to gouerne,
cherish and feede vs the people of

B.iii.

thys

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thys his realme. Wherefore ac-
cordinge to the example of Chrys-
t Jesu, most Christe and Gracious
Kynge, for the reuerence of God
which hath set you vpon the high
hyll of honor and authoryte, lyft
vp your gracious eyes of chari-
table pittie, and behold muche peo-
ple througheoute all Englande
comminge to seke reliefe, ease and
comforte, sente frome God vnto
them, by your excellent Maiestye.
For althoughe there hath bene to
much mercy shewed vpon the ge-
neracion of bypers, the vngra-
cious rebelles: Yet is there manye
pooze people, whiche lyke simple
sheepe, shorne to the bare skynne,
haue as yet lytle prouision & great
neede. Euen as. v. thousandes in
wildernes folowed Christ and his
Apostles, so manye thousandes in
Englande, past all other hope and
refuge, folowe your gracious ma-
iestye

before the King.

lestye and honourable Counsel.
For theyr parsons, whiche should
lyke shepherdes feede them, doo
lyke theues, robbe, murther and
spoyl them. And theyr landlorde
which shuld defend them, be mooste
heauye maisters vnto them: Yea,
all maner of officers doo not theyr
duties to kepe the people in good
order, but rather take such fees as
maketh the people veraye poore.
Who so hath eyes, and wyl see,
may easely perceiue that those per-
sonages, which be most in number
and greatest in value throug-
hout al Englande, be no shepherds
houses to laye by fodder to feede
the poore shepe of the parych, but
theeuish dennes, to conuey awaye
great spoyl from all the ryche men
of the parych. I say ther is no per-
son there, to releue the poore & ne-
dy with natural sustinaunce in ke-
pyng of house, and to fede all in-
generallye

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generally with the heauenly foode
of goddes worde by preachinge:
But there is a persons deputy or
fermer, which hauing neither ha-
bilitie, power, nor authoritie to
doo the persons dutie in feedyng
and teachinge the parish, is able,
sufficient, and stout enough to cha-
lenge and take for hys maysters
dutie the tenth parte of al the pa-
rish. Likewise other officers take
many fees, and do few duties: And
especialllye landlozdes take excea-
dyng synes and rentes of theyr
tenauntes, and doo no good vnto
theyr tenauntes.

Now my Lordes, bothe of the
laitie and of the clergy, in the name
of god, I aduertyle you to take
herde: for when the, Lorde of all
Lordes shal se his flocke scattred,
spylte and losse, if he folowe the
trace of the bloude, it wyll leade
him euē streyght waye vnto thys
courte

before the kyng.

court, and vnto your houses, where
as these great theues which mur-
ther, spoyl, and destroy the flockes
of Chyſt, be receyued, kept, and
maintained.

For you maintain your chaplens
to take Pluralities, & your other
seruaunts mo offices then they can
or wyl discharge.

Iſſe for ſpume and ſhame, ex-
ther gyue your ſeruauntes wages,
or els let them go and ſerue thoſe
which do gyue them wages. For
now your chaplaynes, your ſer-
uaunts, & you your ſelues haue the
perſons, the ſhepherds, & the offy-
cers wages, & nether you nor they;
nor other doth v̄ perſons, the ſhep-
herds or the officers duty, excepte
peraduenture ye imagin that ther is
a pariſhe p̄ieſt, curate, which doth
the perſons duty. But although ye
do ſo imagin, yet the people do feel
and perceiue that he doeth meane
no

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no other thing but pay your duty,
pay your duty. Yes forsooth he
ministrereth Gods sacramentes, he
sayeth his service, and he readeth
the homilies, as you fyne, flattering,
courtiers, which speake by imagi-
nation, teatme it: But the rude
lobbes of the countrey, whiche be
to simple to paynte a lye, speake
foule and truly as thei finde it, and
saye. He ministrereth Goddes sacra-
mentes, he flubbers by his service
and he can not reade the humbles.
Yet is there some that canne reade
very well, but how many of those
be not either superstitious pappy-
stes, or els carnall gospellers, whi-
che by theyr euill example of ly-
uynge, and worse doctrine, do farre
more harme then they do good by
theyr fayre reading & sayng of ser-
uice. But put the case, as it maye
be, that there be at a benefyce in
some place at sometime, some good
curate

before the kynge.

curate, all those summes wyl make
but a fewe in number, and yet
we see many persons in manye pla-
ces absente from theyr benefices,
whiche if they be seldome absente,
may be good, but if they be conty-
nually or for the most part absent,
then can they be neither good, ho-
nest nor godly. For if theyr dutye
be vndone, then canno man excuse
them: if it be done, then is it by other
and not by them: and then whye
dooe they lyue of other mennes la-
bours? He that preachteth the gos-
pell, shoulde lyue vpon the Gos-
pell, as God hathe ordeyned: As
for those, *Qui mollibus uestiuntur, in do-*
mibus Regum, whyche goo gape in
kyniges houses, and either molle
the labouringe ore, or els spoyle the
poore parish in the country, be of
the deuyls ordynaunce. As there
is in all offices some putte in by
Chyrste, some by the deuyl: so is
there

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there in personages, some sente
from Chryst as shepherdes to fede,
& some from the deuyl, as theues
to deuoure. Yea amongst all
kyndes of offycers, some be true
Prophetes and sheppeheardes in
dede, and some haue shepe skynnes,
and be raueninge wolues in dede.
The one taketh paynes in doynge
of hys dutye, and the other seeketh
gaynes in professyng of hys duty.
Take heede of those, for they are
erraunt thecues.

Alas, if all those whiche take
the names and professyons of of-
fycers, for despye of luter and ho-
nor, and do not execute the duties
belonginge to theyr offyces wth
painful diligence, be errant theues
as they be in dede, then is ther ma-
ni a strong erraunt theefe amongst
thē þe be called honest, worshipful,
and honorable men.

For they haue the names, the

au

before the kynge.

authorities & vauntages of those
offices given & payed vnto them,
the duties of the whiche be verpe
scnderly or nothyng at al executed
amongest the people.

If I were in anye other place
in al England, I could and wold
use another trade of preaching
afore another audience: but beinge
called of God by your appoynte-
ment, vnto this place at this tyme,
my conscience doth compell me to
use this trade and no other, afore
this solemne audience. Wherefore
with dredde and feare of God, with
charitable pity of the people, with
moste reuerend loue and homage
vnto your honors, I muste needes
cry wyth the Prophete Esaye:

Principes Sodome, populus Gomorre: **¶**
Heare the woorde of the Lorde ye
Prynces of Sodome, ye people of
Gomorrah: *Quo mihi multitudo victi-*
marum uestrarum: What case I for
the

A Sermon preached
the great number of your sacrificy-
ces, *Dicit Dominus*, sayth the Lord:
rebukynge all the sacrifices, Ceri-
monyes, and fastes of the Jewes
which he him self had commaun-
ded to be obserued and kept: by
the which thyng left in wrytyng
he doth teach and commaund me
how to speake of your well doyng
here in England. Heare therfore
ye Prynces of Sodome, and ye
people of Gomor, thus sayth the
Lord: What pleasure haue I, yea
what care I for all your Englysh
Bibles, Homelies, & all your other
bookes: set forth no more godly ser-
uice to honoꝛ me wyth: I hate them
al wyth my herte, they are greuous
vnto me, I am wery of them: Yea,
it is a great payne for me to suffer
them. Why, O Lord these be good,
these be godly, and these be necessa-
rye thynges.

Truthe it is, the faulte is not in
the

before the Iudge.

the things that be set forth, but let
you & haue set them furtther. *Mains*
enim ueſtre plene ſunt ſanguine: For
your handes are full of bloud.

Your handes, your ſetayce and
your houſes be full of perſons li-
uyngeſ preachers liuyngeſ, and
offycerſ liuyngeſ. And by you
the perſon hath his diſpenſacion,
the preacher is put to ſilence, and
the offycer unpunyſhed, for neg-
lectynge of hys dutye. And ſo
through the negligence of the ke-
pers (good order, which is y^e pale
of the park of this comenwelth
debaied) the dere therof moſt dea-
rly bought wth Chryſtes bloude,
haue ſtrayed oute of theire owne
feedynge, to diſtroye the corne of
all mens liuyngeſ: Where as be-
y^e neceſſyte hath compelled you
with ſuch force to drue the backe,
as muſt needes diſtroye manye of
thoſe dere. Thoſe people I mean,

C. i.

whych

A Sermon preached.

whych you haue cheryshed & kept
& as yet doo loue and proue aboue
al other iewels, commodities and
pleasures. Alas, these that take
the liuings, and doo not the du-
ties of Persons, Preachers, land
lordes, Bailies, and of other of-
ficers: These flatterers, these wol-
fes in lables skynnes, these devils
in mens bysers, haue caused you
to be thought and taken as cruell
oppressors of those people, whose
furious wyld rage ye dyd sup-
presse and keepe vnder, of betaye
charitable pittie towards them, &
all other, w^{ch} che w^{ch} that rebela-
lious rage shoulde haue be al to-
gether destroyed, if the help of your
p^{re}sent and authoritie hadde bene
any longer deferred.

Surely, I w^{ch} that these p^{ro}-
lars for them selues, these children
of the dyuell, these sowers of se-
dition be taken out of the way, &
that

before the Iudge.

ther by refozmacion, or by difcus
tion, your charitable pity and pro
uifion for the people, and thep^r re
uerend loue & obedience towarde
you, fhall neuer be fene, felte, and
knownen. Nowe, as Helpe was
giltpe of the whordome, extorcion,
and abhominacion of his fonnes,
fo are your hertes ful of crueltpe,
and your handes full of bloude,
not fo muche by doyng, as by fuf
ferynge all thefe euyls. Wherfore
Lauamini, mundi etote: Wash, & make
your felues cleane, with the teares
of repentaunce. *Auferte malum co
gitacionum uestrarum ab oculis meis*: A
way wth the euyl of your though
tes from afore myne eyes. Open
your hertes, that the fworde of
Gods word maye come to wipe a
way coustoufnes, whych is the
roote of all euyl, planted in your
hertes. For yf that roote conty
nue ether, than cā no good fprings

C.ii.

from

before the King:

From you: but even the most pure
and hole some worde of God sette
forth by you continuinge in cont-
entiousnes, wyl be abhominable in
the syghte of God, offensyue vnto
the people, & damnable vnto you
your selues. Wherefore, *Quiescite
agere peruersa*: Seasse to peruerse,
manye thynges from euill vnto
worse. *Discite benefacere*: Learne to
do wel, in conformyng al thynges
that be a misse, vnto a good order.
Querite iudicium: Serche for rygh-
teous iudgement which is almost
banyshe out of Englande. Alas
what a iudgemente is thys, a su-
perstitious papiste, whiche hath
made the faulte shall haue a pen-
sion out of a Chauntre, so longe
as he lyueth, and a poore parson
whych hath greate neede and done
no faulte shall lose and forsaue
many Chauntries bitterly for euill.
Subuenite oppresso: Helpe the oppres-
sed

A Sermon preached.

ted people that be loaden with he-
uie burdeyns of papinge wages
to manye offyces, and faynte for
lacke of releife, & deuie scrupce of
the offycer. *Iudicate pupillo*: Judge
so to the fatherlesse chyldzens be-
hove, that wardship mai be a good
prouision for fatherles chyldzen,
and not an vcharitable spoyle of
yong mens lands. *Defendite uiduam*:
Shielde the widow from al mens
iniuries, and compell them not to
mary your vnthifty seruauntes.

Thus hath God by Claye in
hys tyme, and by me at thys tyme
described Rulers faultes, wpth a
waie how to a mend them. Ther-
fore, *Principes Anglie*: Ye heade Ru-
lers and gouernors of England,
fyrste see, acknowledge, amende
your owne faultes: and then, per-
usynge all vnder offycers, consy-
der and note how few shapheards
and offycers doo feede and kepe.

A Sermon preached
by doyngedutyes, and how many
theeves and wolves do robbe and
spoyle the flockes, by takyng fees
here in Englande: and then shall
pe perceaue that there must nedes
be manye sheepe, that wyth theyr
hertes, myndes, and expectacion,
do folowe the Kynges Hatelype,
And you of hys honorable counsel
so farre past the houses and citties
of their owne prouysion, that if
they haue not speddy reliefe at your
handes, manye of them is lyke to
fainte and decaye by the way.

Therefore thys considered and
knownen, as Chyist liffthge by his
eyes dyd teach you to see and con-
syder the people: so learne by that
whiche foloweth in Chyistes doo-
yng, what shalbe your dutye af-
ter that ye se and knowe the mul-
titude, the state and condicion of
the people.

And he said vnto Phi-
lip

before the kyng.

Ipp: From whence shall we bye breade, that these maye eat? But thys he sayde to proue hym: for he hym selfe knewe what he would do.

Christ said to Philip as euerie Christe kyng ought to say to his Counsell: From whence shall we that be gouernours, keepers and feeders, bye & prouyde with our owne costes, labor, and diligence, bread, foode and necessaryes, that these maye eat and be relieued, which be our subiects in obedience, brethren in Christ, and felow heyres of the heauenly kyngdome?

Pharao with hys Counsell in Egypte, consulted howe to bryng the welthy people vnto misery: so hat he is a very Pharonicall tyrant, whych labourteth by oppressio
to

A Sermon preached
to thrust down the welthy people:
And he is a faithfull churlichen king
that humbleth him self by diligence
to relieue, comforte, and set vp the
afflicted people. For the one, by
worldly policy, would haue much
honor, and the other of godly cha-
ritie will do much good. Christ al-
so said this, to proue and trie Phi-
lip, knowyng him self what shuld
be done. So that here, kynges
and great men may learne to trye,
and proue the honestie, wit, and fi-
delitie of theyr Counsellers, in such
matters as they them selues be so
perfect that they can diserne wth
what discrecion and mynd the coun-
seller doth answer.

Philip answered, that
two hundred peny worth
of breade wyl not serue
vnto these, so that euerye
one myghte take a lyttell
In

before the Kyng.

In the which answer, as concerning his witte, he declareth it to be to slender to prouide for so great a matter in so short tyme. And hys mynde seemed to be suche as would not haue Christ to trouble hym selfe wth so great cares but rather as the other Euangelistes do declare, to sende the people away, and let them prouide for them selves. The same minde and affection was in Peter, after that Christ hadde tolde hys Disciples howe that we must go to Ierusalem to suffer iore paines and miserable death. For then Peter tooke hym a syde and sayde: Mayster fauour your self, doo not enter in to such daunger and sorowes. And it is not vnlpyke, but if your Magestye, wth your Counsell speake vnto your nobles for prouision now to be made for the people: ye shall fynde some that bee

Phi:

A Sermon preached.

Philippians and Peters, whiche
by settinge afore your eyes the
hardnes of the matter, the tender-
nes of your yeares, and the won-
derfull charges that should be re-
quisite, wyl moue and counsel you
to quyet your selfe, to take your
ease, yea to take your pastime, in
hawking, Hunting or gaminge,
vnto whome your Majesty may
answer, as Christ dyd vnto Pe-
ter: Auoyde fro me Sathan, thou
hyndrest me by thy carnall temp-
tacion, to doe that thyng whiche
God hath moued me vnto by his
gracious inspiracion. Thou hast
no tast nor sauour howe delicious
God is vnto a pure conscience, in
Godly exercise of good worckes.
But al that thou egardest & felest
is voluptuous pleasure in world-
ly vanities. And therefore y^e doest
not perceiue, how y^e they which be
indued with a special grace of god
may

before the kyng.

he may fynd moze pleasure & pastime
in godly gouernaunce, to kepe togi-
ther & saue simple me, then in hau-
ting and huntynge, to chase and
kill wylde beastes. Yea, a god-
ly kyng shall fynde moze pleasure
in casting lots for Jonas, to trye
out offenders, whiche trouble the
ship of his commune wealth, then
in casting dice at hasarde, to alow
maintaine by his example, such
playnges as should not be suffered
in a commune wealth. Yea surely,
a good kyng shal take farre moze
helpe in edifyng with confor-
te and deckyng with good order
the Congregation of hys people,
the Church and house of God,
the heauenly Citie of Ierusalem,
then in buildinge suche houses as
seeme gaye and gorgeous, and be
in dedde but vyle earthe, stones,
tymber and claye. Suche lyke
answer ought your Magestie, &
all noble men to make, if ye fynde

before the kynge.

any of your Counsellers more carnal than spiritual, more worldlye then godly. Or els tourne awaye your eares from such Philippians, & heare other, as Christ did.

Then saide vnto him one of his Disciples, Andrew Simon Peters brother, Ther is a boye here that hath fyue barely loaves and two fyshes, but what auaille those amōge so manye?

Note here that this boye was the Apostles page, & these loaves and fyshes were thei, vittayles. For as appeareth in Marke, whē thei had made search howe manye loaves they them selues had, thes answere was made, ꝑ they had. v. loaves & .ii. fyshes: but what be they amōgest so manye? As who should say

A Sermon preached.

say: although these be al y^e eu^er we
haue & seme moze mete to be kept
amongest a few, the to be giuen to
many, yet for because thei y^e becom
whych beynge many haue moze
nede then w^o the refoze at we wil
linge to giue the to be disposed, &
w^o y^e they were of moze value to
do moze good amōgest y^e people.

These men cared moze for the
Commune people, then they d^od
for them selues, and thefoze were
very mete to be Counsellors, and
neare about a great kyng.

Here we perceyue what sym-
ple Phylippe, and good And^{re}we
thinke, but here is nothyng decla-
red of couetous Judas counsell.
No, for Christ beynge fully pur-
posed to doo a good dede doeth
neither aske, noz heare anye coun-
sell of couetous Judas: teachyng
all them whych intende any good-
nes, neuer to aske noz admit anye
coun-

A Sermon preached
counsel of those whom they know
to be covetous. For truely the co-
vetous mans counsel, although it
seeme heart so good and honest, yet
is it in dede rought and deuillish.
For what could seme better coun-
sel then y^e a litle ointment, the swete
counsel of the whyche continued but
a while among a few, should haue
ben sold for thre hundred pence,
the greate price of the whyche be-
stowed amongst many poore,
should haue done them good for a
great season.

The Euangelyst doeth shewe
howe that Judas dyd gyue this
counsel, not for that he had any
care of the poore, but bycause he
was a thefe, and bare the bagges.
Judas presence was wonders
godlye, to sell the ointment for a
great summe of monye, to relieue
the poore wyth, but his purpoe
was deuylshe, to get the mony in
his

before the kynge.

by his bagges, and kepe it to hym
selfe. And those in England whiche
dyd pretende, that besides the
abolishinge of superstition, with
the landes of Abbeyes, Coliges
and Chauntries, the King should
be entyched, learnynge mayntay-
ned, pouertye relieued, and the co-
mune wealthe eased, and by thys
pretence purposely haue enriched
theym selues, settynge a brode in-
cloystered papistes, to get their li-
uinges by giuing them pencions,
pea, and thrustynge them into be-
nefices to payson the whole com-
mune welth for the resignacion of
those pencions: & so craftly couey-
ing much fro the king, fro letning
from pouertye, & from al the com-
mune wealth, vnto their own pri-
uate bauntage: These mennes
counsell semed better then Judas
counscil was: and their couetous-
nes, by their owne decdes appea-
reth

A Sermon preached

reth no lesse then Judas couetous-
nesse dyd. Well, beware, for if ye
play Judas part on styll, & make
no restitution, vntil ye go to han-
gynge, ye are lyke to fynde despera-
cio at the end of your life, because
ye wold not by restitution amend
your life. Ye noble me, & respectall
you of the kings counsell, for the re-
uerence of God, pitie of the comen
wealth, and safegarde of your sel-
fes, awaye wyth these Judasses,
let them go hangge them selues: ex-
cepte peraduenture ye thyncke it
fytte and necessary, thas you shal
hang them afore thei betray you.
For vndoutedly, he that hath the
couetousnes of Judas in his hert
he wyll playe all the other partes
of Judas, if he euer haue suche
oportunitie as Judas had.

A way with Judas, and learne at
Andrew, to saye vnto thys kynge
and his counsell intendynge to re-

leue

before the kynge.

lieue the multitude of hys people
here in Englande, learne ye noble
men to saye: Here is a bope, here
be seruauntes and retayners of
oures whych haue fyue loanes
and two fyshes, manye benefices,
some prebendes, wyth dyuers of-
fices: yea, and some of vs our sel-
ues haue mo offces then we can
discharge. Pleaseth it your maie-
stie to take these into your hands,
which haue bene kept for vs, that
they now in thys great nede, maye
be better disposed amongst your
people. *Quid hec inter tantos?* These
be verie small thynges towards
the amendeniēt of so many lackes
in so great a multitude. How be it
these wyl serue, so that there maye
be mo good persons, good prea-
chers, and good officers placed a-
bode in eueri countrey, which in
doing theyr offices, keping of hou-
ses, and preaching of gods worde

D.i,

may

A Sermon preached.

may teach the ignoraunte, relieue
the pooze, punyſhe the faultye, and
cheriſhe the honeit, and ſo repayze
the pale of good order about thys
comen welth. For the loue of God
giue your ſeruauntes wages, and
cauſe the to reſtoze theſe liuinges,
whych coming of the ſwate of the
labourer, be in dede the reliefe of y
pooze, the mayntenaunce of hone-
ſtye, and the reward of vertue, yea
the verye pale, wall, and bulwar-
kes of the comen wealth. The
Apoſtles gaue all that they had
of theyꝝ owne, freelye vnto other:
ſtycke not you to reſtoze that now
whych ye haue of longe tyme vn-
charitably kept from other.

Hear what foloweth: whan theſe
fiſhes & loaues were broughte vn-
to Jeſus, make (ſayeth he) the peo-
ple to ſit downe. God alwayes be-
ſtoweth his benefites vpon them
that ſit doune in quietnes, & pow-

reth

before the kynge.

with furth hys degnific vpon those
that be vnpacient, vnquiet, & full
of businesse. For as appeareth in
Genesis, the people gathered to-
gether in the playne of Sanner, &
made a greate vprore, buildyng a
tower lyke rebels agaynst god, to
get the a name. Howe be it god de-
stroyed their hady worke, cōfounded
theyr lāgage, & scatered the abroad.

The Scribes & the Phariseys
came vnquietly, temptyng Christ,
and required a sygne from heaue.
Christ rebuked them sharply, and
shewed them no sygne, but called
them a frowarde and aduoutrous
generacion. So the people in
England gathered together, they
woulde make masterpes, and bee
notable felowes: yea, the towre of
theyr p̄sumpcion shuld be built
vp vnto heauen, in dyspite of gen-
till men and nobilitie: they haue
partlye felte, and we haue tpyghte

D.ii.

piti.

A Sermon preached
dangerous as rebellion in a common
wealth: If ye fynde one person in-
fected wyth that canker, away
wyth him, for þe safegarde of the bo-
dye of that house. If one house be
infected, away wyth it, for the safe-
garde of that countrey. If the countrey
be infected, away wyth it, for the
safegarde of the countrey. If a
shyre or countrey be all poysoned,
away wyth it, for the ppye, and
safegarde of the hole bodye of the
common welth. So ye see, that the
sharper that yowre sword is, and
the sooner that ye strike rebellion,
the more ppye shal ye in cutting
away the lesse, and sauinge the
more part and porcion of the peo-
ple, beyng all of one bodye, of one
realme and common welth. Con-
sider that Chryste wente from Je-
rusalem vnto wildernes, to drawe
the Gentile people from amonge
the fobozne scribes; and so Chry-

before the Kyng.

Then rulers muste nowe nedes de-
fer the tyme to drawe the people
that be good and trust well, from
amonge this frowarde generaci-
on, whiche of pꝛesumption loke to
haue ordertaken as they requyre,
and appoynte the tyme, the place
and the thynge. Wherfore, ye that
be good quiet people, beware of
these busye felowes, and as thys
multitude whiche oughte to be
poure example, folowed Chꝛyst in
to the wyldernes, so folowe you
Chꝛisten rulers, goddes offycers,
poure chiefe gouerners in Eng-
lande. And as they dyd not mur-
mure, sayinge: why shall we sitte
downe here in the wyldernes, be-
yng an infinite number, where no
meate is, seynge that in the cityes
where was moꝛe meate, and lesse
gatherynge of the people, we had
neuer feaste gyuen of hym by hys
Apostles.

Diii.

So

A Sermon preached

So I saye, do not you grudge
and saye: why shall we quyet our
selues nowe, trustynge to reliefe,
where wee see nothynge, and were
nothynge at al releued when there
was great plentye of landes, and
goodes of Abbeyes, Colegis, and
Chaunteries? Do not murmour
so vngodlye, but see that there be
no faulte in you, and ye shal fynd
no lacke in GOD. Suerlye, ex-
cepte ye do sytte downe quietly, ye
shall soner prouoke goddes ven-
geaunce to your damnacion, then
deserue any reliefe of goddes offi-
cers, to your comfort. Sit downe
and be quyet, for the same rulers
& ministers are ordeyned of god
to feede you wyth plentye: whych
be commaunded of God to make
you fyrste to set downe in order &
quyetnes. Yea, and herke all ye
that be godlye Rulers: there was
much grasse in the place, god had
prouided

before the Kyng.

provided muche grasse for thepyn
that loked for no carpets: geuyng
all godly gouernours example to
prouyde thynges necessarpe for
those people that loketh for no su-
perfluites . But alas, here in
England, superfluous gorgeous
building is so much provided for
ryche mens pleasures, that honest
houses do decay, whete as labou-
ring men ought to haue necessary
lodging. It is a cominen custome
with couetous landlozdes, so lette
their housynge so decaye, that the
fermer shalbe fayne for a final re-
ward or none at all to gyue vpp
hys lease, that they takynge the
groundes into their own handes,
may tourne al to pasture: so nowe
Old Fathers, poore Wydowes,
and yong children, lye begging in
the mirie stretes.

O mercifullorde, what a
number of poore, feable, haulte

D. v.

Blind

A Sermon preached.

Blinde, Lame, Spcklye, yea, wpyth
idle vacaboundes, and dissembe-
linge kaitpyffes mixt among them;
lie and crepe, begging in the myrry
streates of London and West-
minster.

Nowe speakyng in the behalfe of
these vile beggers, for as much as
I know that y^e vilest person vpon
earth, is y^e liuely image of almighty
God, I wyll tell the that arte a
noble man, worshypfull man, an
honest welthye man, especiall ye if
thou be Maire, Sherif, Alderma-
bailly, cōstable oz any such officer,
it is to thy greate shame afoze the
worlde, & to thy vtter dānacion a-
foze god, to se these beggys as thei
vse to do in the streates. For there
is neuer a one of these, but he lac-
keth eyther thy charitable almes
to relieue his nede, oz els thy due
correction to punyshe hys faute. A
great sin and no les shame is it for
him

before the kynge.

him that sayeth he is a Christe mā
to se Christ lack things necessary,
& to bestowe vpon the deuill super-
fluously. It is Christ Iesus hi self
that in the neede doth suffer hūger,
thirst & cold: It is the deuill hym
selfe, that in the wealthye eateth
deintely, goeth gorgeously, & bleth
superfluities. Looke Mathew the
xxv. & there shal ye se playnly that
it is Christ which lacketh suffici-
ent in the neede: and therefore the
deuill, being contrary to Christ,
contrariwise hathē to much in the
wealthye.

You also that do proude that
your cattel do not longe tary pin-
ned in a folde where there is no
grasse, whye do you suffer youte
owne brethzen in Christ, without
prouspen to lye in the streates,
where is muche myer: These selve
soules haue ben neglected thoro-
ute all Englands, and especialle
in

A Sermon preached,
in Londo and Westminster: But
nowe I trust that a good ouersee
a godly Byshop I meane, will se
that they in these two citie, shall
haue their nede relued, and their
faulter corrected, to the good ex-
sample of al other townes & citie.

Take hede that ther be much
grasse to sit vpon, there as ye com-
maund the people to sit downe, that
there be sufficient houseinge and
other prouision for the people ther
as ye commaund them to be quiet.
The men satte downe about foure
thousandes in nūber. If they had
not bene obedient to sitte downe,
Christ wold not haue bene liberal
to haue gyuen them meate.

Meate was prouided for the
Comens of England, and readye
to haue bene deliuered. But when
they were bydden to sitte downe in
quietnes, they rose vp by rebellio,
and haue lost all the chere of that
feast

before the kynge.

feast. Yet that notwithstanding;
I trust that those which sat quietly
in dede, shal sone be fed with plē
tye, if they sit styll vntyll it maye
conueniently be disposed. I praye
GOD they maye, I truste they
shal. The Euaungelist saith that
the men sat, namyng neyther wo-
men nor Chyldren, how be it there
was both women and Chyldren,
as appeareth in the other Euan-
gelistes. And men be here named
onely, because al women and chil-
dren did folow the example, and o-
bey the cōmaundemēt of mē: chil-
dren of the fathers, and women of
their husbandes.

Let not therefore your wyues
and chyldren, when they come a-
brode, be so bold openly, as to say
or do any thinges of them selues,
but as they haue example and cō-
maundement of you. Now the
multitude placed in quietnes,
Jesus

A Sermon preached

Jesus toke the loues,
and when he hadde giuen
thankes, he deuided them
vnto his Disciples: and
the Disciples vnto them
that were set downe: and
lyke wyse of the fyshes, so
much as they would

Here learne fyrste of Chryste, to
take nothyng, be it neuer so lytell,
but wpth thankes rendered there-
fore vnto God: For of God sure-
lye thou haste receiued it, by what
messenger or meane soeuer thou
came vnto it. Then secondarilye,
learne at the Apostles to geue vn-
to other, that which the Lord hath
geuen vnto the, that thou mayest
truly say wpth the Apostel Paul.
Quod accepi a domino, hoc tradidi uobis.
That whiche I receyued of the
Lorde, haue I geuen vnto you.

Beware

before the kyng.

Beware that thou playe not the
wycked seruaunt, which kept his
talent hyd, and not delpyered vn-
to any vse, for then it shal be taken
fro the, and thou shalt be cast into
vtter darkenes.

Nowe, to applye this miracle
vnto this pzeent time, the kynges
Magessty may learne at Chyyst to
take of his seruauntes, Preben-
des, Benefices, Improperacions
and all maner of Offyces, that be
not pzeently occupped & executed
of a faythful diligent officer, and
after thanckes geuen vnto God
therfoze, to deliuer them vnto his
Counsell and Nobility to be dis-
posed amongst the people of hys
Realme, whych be in such hunger
and lacke of faythful officers, and
house keepers, and godli pzeachers
that they must nedes faint, excepte
they be sone prouided for.

And in thys dystribucion of of-
fices

A Sermon preached
fices and benefices, your Mage-
stye wyth your Counsell had nedde
to stand and beholde the dealing
of your Nobles, as Christ dyd of
his Apostles. For it is not unlike
but as there was amongst Chri-
stes Apostles, so wyl there be a-
mongest euery Chrysten Kynges
Counsellers and Nobles, some
Judas whych is to be trusted no
further then he can be seene. For
in syghte Judas doth as other of
hys felowes do: but beyng out of
syghte he solde hys Maister. And
so the most couetous of them all,
wyl be afrayde to do any thyng
amysse, yf you loke vpon: but if
your backes be turned, then wyl
couetous Judas sell dearly that
whych hys liberal maister gyueth
frelpe. As for example of late da-
yes, the Kynges Magestye that
deade is, dyd gyue a Benefyce to
be appropriat vnto the Uniuers-
sitye

before the Kinge

Citye of Cambrpydge. *In liberam et pur-*
am elemosinam: As fre and pure al-
mes. Howe be it, hys handes were
so vnpure, whiche should haue de-
liuered it, that he receiued. vi. hun-
dred poundes of the Vniuersitye
for it. Whether that this. vi. C.
pounds were conueied to the kings
behoofe pryncelye for that almes,
whych by playne wytyng was
geue frely, or els put into some Ju-
das pouch, I would it were kno-
wen. For nowe, by suche charitable
Almes, the king is flaudered, the
parish vndone, and the vniuersitye
in worse case then it was afore.
Pleaseth it your Magestye, wth
your honourable Counsell, for the
reuerence of God, the pytye of the
poore, and the godlye sele that ye
haue to good learning, heare what
hath bene done in your tyme.

Your Magestye hath had giuen
& receiued by Act of Parliament,

Ed.

Colle:

A Sermon preached.

Colleges, Chauntries, & guydes
for manie good considerations, and
especially as appeareth in the same
Act, for erectinge of Grammer scho-
les, to the education of youthe in
vertue & godlynes, to the further
augmentynge of the vniuersities,
and better prouision for the poore
and neddy. But now, many Gram-
mer scholes, and muche charytable
prouision for the poore, be taken,
sold, and made awaye, to the greate
shaunder of you and your lawes,
to the bitter discomfort of the poore,
to the greuous offence of the peo-
ple, to the mooste miserable drow-
nyng of youthe in ygnorance,
and soore decaye of the Vniuersi-
ties.

There was in the North coun-
trey, amongst the rude people in
knowledge (whych he most readye
to spend theyr liues and goodes, in
seruinge the king at the burning
of a

before the Kinge

of a Beacon) there was a Gram^r
mer schole founded, haupnge in the
Uniuerſitie of Cambr̃yde, of the
ſame foundation. viii. ſcholarſhips
two felowſhippes, euer replenished
wyth the ſcholers of that ſchole,
whych ſchole is now ſold, decayed,
and loſte. No there be of lyke ſort
handled: But I recyte thys one
lye, becauſe I knowe that the ſale
of it was once ſtayed of chaſtitye,
and yet afterwardeſ broughte to
paſſe by bybye, as I hearde ſaye,
and beleue it, becauſe that it is on
ly bybye that cuſtomablye ouer
commeth chaſtitye.

For gods ſake you that be in au
thoritye, loke vpon it.

For if ye winke at ſuche matters,
God wyl ſcoule vpon you. Thinke
not that I do burden you wth more
than that which God by hys ordy
nauce, not wout your willes & co
ſentes, hath charged you wythal.

C. ii.

For

A Sermon preached.

For by whose fault or negligence
to euer it was, that thynges afore
tyme haue ben vncaritably abu-
sed, suerlye it is your charge, whi-
che be now in authorytye, to se at
thys tyme all such thynges as yet
remayne out of order, rightuously,
spedely, and charitably redressed.

And as I do perceyue, that the a-
buse of these thynges afore tyme,
hath offended God, troubled the
common wealth, and brought some
men towarde shame & confusion:
So do I wythe, praye, and trust,
that nowe the redresse of the same
maye be to gods pleasure, the peo-
ples comfort, & to y^e honor & establissh-
ment of them that be in most highe
authorytye.

Hearc therefore, and I wyl tel
you moze: There were in some
townes. vi. some. viii. and some a
dofyn kyne, gyven vnto a stocke
for the reliefe of the pooze, and bled
in

before the Kyng.

In such wyse, that the pooze cottin-
gers, which could make any pro-
uision for fodder, had p. milke for a
bery small hyze, & then the number
of the stocke reserved, al manner of
hayles besydes, bothe the hyze of
the mylke, and the pryces of the
yong beales, and olde fatte wares,
was disposed to the reliefe of the
pooze, these be also sould, taken,
and made awaye. The kynge bea-
reth the slaunder, the pooze feleth
the lacke, but who hath the profit
of suche thynges, I canne not tell:
but well I wot, and al the worlde
seeth, that the Acte of Parlymente
made by the kynges Magestye,
and hys Lordes and Commens of
the Parlyamente, for the maynte-
naunce of learynge, and reliefe of
the pooze, hath serued some, as a
most fit instrument to rob learning
and to spoyle the poze.

If you that now be in authorytye

E.iii.

do

A Sermon preached

Do not loke vpon such thynges to redress them, god wyl loke vpon you, to reuenge theym. Here haue I reherced them, that the kynges Magestye, wpth you of hys counsell maye learne not onelye by the doctrine & examples of scripture, but also by experience in hys own land, to se and consider howe hys benefytes, put into the handes of hys nobles and offycers, be disposed and vled amongst his inferiour people.

For if landed men & offycers by keeping of houses, & doing of theyr dutyes in theyr countreys, do bestowe amonge the people, all that they haue receiued of god, by the kynges gyfte, theyr fathers inheritance, or other waies: then shal god giue such encrease, & every man shall haue inough.

As Salomon, the .xv. of the Proverbes testifieth: *Alii diuidunt propria*

before the kyng.

propria, et ditiores fiunt: alii rapiunt non sua, et semper in egestate sunt: Some dispose and gyue theyz owne, and become rycher and rycher: some doo ravine and spoyle that whiche is not theyz owne, and be ever in lacke and deede. As yee see in daylye experience, those that do theyz owne duties in executinge theyze offyces, and bestowe theyz owne goodes in keepynge good houses, haue ever suche plente, that all other men maruaile from whence god sendeth it. And those ydo no duties, nor kepe no houses, but bzybe in theyz offyces, and polle theyz tenants, take so much and haue so litle, that all men wonder how they deuyll they waste it.

Nothinge is moze true then the Gospell: *Date, et dabitur uobis:* Gyue & it shal be gyuen vnto you. Gyue plentifully vnto other, and god wil gyue moze plentie vnto you.

C. lll.

Foz

A Sermon preached

For God wyll alwayes be afore
hand, in giuyng good giftes. For
as appeareth in thys gospell, when
the Apostles hadde giuen vnto the
people so muche good meate as
they desyred, then saith the Euan-
geliste,

When they wer filled,
Jesus sayeth to hys dysci-
ples: Gather vp the bro-
ken meates that remaine,
so that nothyng be lost.

They therefore gathered
and fylled. xii. baskets ful
wyth the broken meates
remaining of that which
they had eaten.

Here they gaue but. v. loues & two
fishes, & ther was giue vnto the. xii
baskets ful of meates.

The wyddowe of Sareptan
gaue

before the King.

gaue but one handfull of floore,
and a litle oyle vnto Elias, and had
giuen vnto her againe so much as
serued her and her sonne, al the time
of the great drought. *iii. Reg. .xviii.*
Learne therfore that couetous bri-
bry & extorcion hath neuer inough:
and charitable lyberaltype euer
hath plentye.

Here also maye ryche men learne,
when and howe to fylle theyr store
houses. Surely, euen as the Apo-
stles dyd fylle theyr baskettes, when
the people haue inoughe, then by
gatherynge vp that whiche elles
shoulde be lost. So dyd Iosephe
in Egypt, suffer no corne to be lost
in the yeares of plentye, but stored
it vp in barnes, to releue the peo-
ple wyth, in the tyme of darch: Not
as couetous Carles do here in En-
gland forstall the markets, and by
corne at al tymes, to begyn and en-
crease a dearthe.

E. v.

Blessed

A Sermon preached.

Blessed be they that sell, to make good cheape; and cursed be they that bye, to make it deare. For Salomon sayeth. Proverbes. xi.

Qui abscondit frumenta, maledicetur in populis: benedictio autem super caput uendendum: He that hydeth vp corne, shall be cursed amongst the people: But blessinge be vpon theyr heades, that sell.

Nowe, to teache Chyستن rulers theyr dutyes, in the example of Chystes Apostles: marke howe the Apostles byd fyrst minister vnto the people, and than gathered vp for them selues, teaching thereby all Chyستن ministers, lande lordes, offycers, and rulers, fyrste to minister vnto the people, euerie one the dutye of hys owne vocation, afore they gather of the people, rentes, tythes, or fees, by the name and aucthoritye of that vocation. *Qui non laborat, sayeth Paule,*

before the Iyng.

non manducet: He that doeth not labour, should not eat. He that doth no worke, shoulde take no wages: he that doeth no Dutyes, shoulde take no fees. Alas, thys is goddes woorde, wrytten in hys wyll and Testamente, sealed wyth Chrystes bloude, and yet the customes and lawes of Englande be cleane contrarye. For it hathe bene customeably vsed, yea, and by lawes commaunded, to paye wages, tythes, and fees, althoughe no labour, no offyce, no dutye be done. Yea, although he be not a labourer, a pastor or an offycer in dede, but onely by a pretended name, vnto whome these for the most part be paid.

For he that hath the properties & useth the trades of a false theife, & cruell muttherer, can neuer be a faythful offycer in dede, althoughe he be so named by hys owne flattery, in the Patrons presentation,
in

A Sermon preached.

In the Byschoppes induccion, yea
and in the Kyniges Patent, sealed
wyth the brode Seale. I had nede
to take hede how that I speake o-
penly agaynst any thyng in any
mans Patent, sealed wth the kings
great seale: Much more nede hadde
you to take hede, how that ye do a-
ny thing expressedly against god-
des wyll and Testamente, sealed
wyth Chrystes p^{re}cious bloude.

It is expressedly agaynst Goddes
Testamente, to clothe a Wolfe in
a Lambes skynne: to call a thefe,
an officer, and a ctuell muttherer
a charytable pastoure: to call euyl
by the name of good: and good by
the name of the euyl. Esaye. v.

Ve qui dicitis in alium bonum . Wo be
to you that call euyl good. To you
I say, which not only by sayynges
but also in wytynges, do name &
call theiues, muttherers, & wolves
that be euyl, by the names of of-
fycers

before the kynge:

flicers, pastors, and lambes, whiche be good. I do not onely meane persons, Prebendaries, and other benefised men, but also all manner officers, whiche haue wages, fees, or liuinges, because you geue them such names, and not for that they do such duties.

These be al Wolves, and the names and titles that you geue them, be nothyng els but shepe skynnes.

Some saye, they wyl take better heed hereafter, but that whiche is nowe past, can not nowe be called backe, and amended. Yea, and it were great ppyte, seynge that they haue payed the fyrst frutes vnto the Kinges Magesty, and no smal reward vnto other men, perchaunce bought theyr offyces dearelye, now to put them out of those lyuynge, wpth the losse of all those charges whiche they haue bestowed in rewardes, as other wayes, to gette
such

**A Sermon preached
such lpynges.**

**Woe, woe woe vnto you hypocry-
tes that stumbe at a strawe, and
leape ouer a blocke, that stayne
out a gnat, and swalowe vp a ca-
mell, that ppyte more the losse of
mans bybye, whiche was geuen
to corrupt some men, than the trea-
ding vnder fote of Chrystes bloud,
whiche was shed, to saue all men,
that dooe imagin it ppyte to dys-
turb the theues, murtherers and wol-
fes fro amongst y lambs of God,
redenied w Chrysts precious blud,
& comitted vnto your gouernaunce
and keppnge.**

**As God shal helpe me, I speake
wth feare, ppyte, and reuerence
if you do not rather pulle the she-
pes skynnes ouer the wolfs eares,
and hang theyr carcasses vpon the
pales, then suffer them to conty-
nue still, God wyll plucke you
downe wth some sodain mischief,
rather**

before the kynge.

rather then mainteine or suffer you
in so hygh authoryte, to vse such
vncharitable, vngodly, and cruell
pptye. You knowe that some of the
haue bought theyr benefices, haue
bought theyr offces, than must ye
nedes know, that eyther Christ is
a lper, or els that they be entered in
as theues, to spoyle, murther, and
to destroye.

If you suffer theues, murtherers
and wolves to take theyr pleasures
amongest Goddes lambs, I tell
you playne, God wyl not longe
suffer you to be y^e hedshetherds, &
gouernours, & feeders of hys lābes.

And take hede you people that
on the other side ye runne not into
an vntollerable stobornes, denyng
your rétes, your tithes, or other du-
ties: for y^e scripture forbiddeth you
bitterly, to deny or withdraue any
thig frō the: thou art cōmanded if
be contēd to take thy cloke to geue

lym

A Sermon preached
hym also thy cote. What soeuer is
asked, rather gyue more, than by
denyinge of that, not to shewe thy
selfe to be an innocent shepe that
gyueth hys fleese, but a noysome
Goat, that stricketh with the horne.
You are alwayes bounden to gyue
the fleese. It is the magistrates du-
ties, to consider and note, whether
they be theues or shepherds, dogs
or woulfes, that taketh the fleese.
Medle not wyth other mennes du-
ties, for if ye do, surely ye shal finde
no remedye, but prouoke uncolou-
rable vengeance.

Nowe to tourne to our par-
ticuler purpose, lette all theym that
do receiue offices, landes, power,
or authoꝛyte frome God, by the
kynge's gyfte, or by other meanes,
firste bestowe & dispose the duties
of those thynges faithfullye amon-
gest the people, afore they gather
vp to theiꝝ selues the reuenues &
com-

before the King.

Commodities of the same from the people. And then when as no man can come to meat, but by doyng of labour, nor none to receyvyng of fees, but by doing of duties, surely every man shall have as much as he deserueth; & no man shall lacke that which he needeth.

For he, that by doing of greate duties, deserueth the moſte, by attaininge the fees and rewardes due for the same duties, shall have the best. And he is in nede, hauinge no trust to get any thyng by idlenesse, craſte, or flattery, shall be compelled to vse that labour & honest exercise, whiche shall relveue hys nede sufficiētly. Yea, by thys mean no man shall spende hys tyme in idlenesse, nor vse any labour or diligence, without due recompence, For nede shall dvyue all men from slothfull idlenesse, vnto labour & diligence: and where as no labour

¶.l.

nor

A Sermon preached.

noꝝ dyllygence lacketh hys iust re-
warde, there euery labouring and
diligent man, shal haue sufficient
plenty: So ye see how thys doeth
consequently ensue, that euery mā
shal haue sufficient inough & plen-
tye, wher as men do first dispose,
minister, & giue according to theyꝝ
dutyes, & afterwards receiue kepe
& saue that which God doth sende
as a rewarde, increased & augmen-
ted, for doing of theyꝝ dutyes.

So dyd the Apostles, after the
faythful diligent disposyng of the
b. loues and. ii. fyshes receiue and
keepe theyꝝ rewarde wonderfullye
augmēted, to replenish and fyl. xii.
baskets. So God graunt, that all
officers in Englād. may wpyth such
faithful diligence do theyꝝ duttes
p̄ it may please God to gyue to all
the people sufficient inough, & vn-
to euery minister, the basket of his
honest desire, heaped vp bi the byrn

The

before the King.

The men therfore seynge what
a signe Iesus had done, sayd that
this is þe Prophet, whiche cometh
into the worlde. This is euen he
whom Moyses, the law, & the pro-
phetes do teache, to be the fully &
only sufficient sautour of þe worlde.
Moyses saying, in þe .xviii. of Deut.
A Prophet of thy nacion & of thy
brethren, lyke vnto me, shall the
Lorde thy God raise vp vnto the,
hym shalt thou heare. The lawe,
as a tutour, leadeth & byngeth al
men to thys saupour, to receyue of
hym that perfeccion, which the law
it selfe lacketh. The Prophetes
dyd tel long afore of this sautour
which is now comen in our tyme,
after theyr dayes. Thys was the
peoples confession of Chryst, after
that they were by so great a mira-
cle, so plentyfull ye fed. Chryste ofte
afore had wrought wonderfull mi-
racles, disputed learnedly, & prea-
ched

A Sermon preached
ched playnely: but by al those mea-
nes did he not so muche perswade
the people, and win theyr heartes,
as by thys one miracle, in feeding
& cheryshinge the people. Yea, and
whosoever listeth to mark thorow
out all Englande, he shall see that
a meane learned person, keeping an
house in hys paryshe, and beyng of
godly conuersacion, shal perswade
& teach mo of hys parishners with
cominunicacion at one meale, than
the best learned doctoꝝ of diuinitie
keepynge no house can perswade oꝝ
teache in hys parish by preachynge
a dosen sollemne sermons.

Lyke wyse the gentle man that
kepeth a good house in his cōtre
shalbe in better credit with þe peo-
ple foꝝ hys liberalitie, then the best
oꝝatoꝝ oꝝ lawier in England, foꝝ
all hys eloquence. I do not prayse
those men whych byrbe and pol al
the yeare to kepe riot in theyr hou-
ses

before the kynge.

ses for a fortnyght, a moneth, or a quarter of a yeare: But those I se beloued, trusted & obeyed, that accordynge to theyr habilitie, keepe good houses continually.

And the chiefe cause why the commons doo not loue, trust, nor obey the gentlemē & officers, is, because the gentlemen and officers buylde many fayre houses, and keepe fewe good houses, haue plentye of eloquence to tell fayre tales, but vsclytell faythfull dyligence in doing of theyr duties. Wherefoze, sende forth, and place in euerye countrey godly preachers, wel disposed persons, and faithfull diligent officers of all sortes. Yea, but where shuld we now fynd liuyngs for al those?

Forsooth I do tel you: Out and away with the wily foxes, the false flatterynge theues, & the rauenynge wolves, and than se how many lo-ues, how many offices, prebendes,

J. ill.

and

A Sermon preached.

and benefices ye finde voyde, howe
mani you haue amongst your sel-
ues that your hope carpeeth, that
your chaplepnes, your seruaunts,
and your household officers haue, &
let all thele be broughte forth: and
althoughe at the fyrste syghte they
shal seme to litle, and fewe to serue
so greate a Realme with so manye
chyrches, beyng all runne nowe oute
of ciuil order into rude wildernes,
Yet, after equal diuidyng & fayth-
ful diligent ministring of these lo-
ues and sythes, of these prebends,
personages, and all kynd of offices
amongest the people, God of his
goodnesse shall geue suche increase
vnto the people, haupnge thereby
sufficiente plenty of Chrystes holy
worde of good ciuil order, & of cha-
ritable reliefe, that there shal be re-
maynyng so much tithes, offerynge,
rentes, fees, & rewards, as wyl fylli
the .xii. baskets of the Apostles, I
mean

before the kynge.

meane the barnes, the houses, and
purses of all faythfull diligente
ministers and offycers. Then shall
thys one acte perswade and allure
the hertes of al Englyshmen, moze
then all that euer was done afore:
For when they shall see, that by
thys kynge and thys Counsell, the
wyllt fore of supersticion is bitter
lye banyshe, the false thefe of fla-
terye apprehended and taken, and
the cruel wolfe of couetousnesse
slain and hanged vp by the heeles,
so that the preachers, the persons,
the officers, and all manner of pa-
stors restored to theyr places, doo
feede, cherishe, and kepe theyr floc-
kes whiche were afore pylled, spoil-
ed and deuoured: then shall they
of hertye courage, with one minde,
and one voice confesse and acknow-
ledge, that thys is a kynge sent fro
God, in dued wyth the wysdome of
Salomon, and the faythfull dili-
gent

A Sermon preached
gent Countesse of Daupd hys fa-
ther, nowe guyded by godly coun-
sel to bryng out of mysery, and pro-
sper in welth vs the people
of thys hys Realme.

Dixit Dominus.
The Lord hath
spoken it.

God graunt you grace to
do it, with thanks &
prayer to hym
for euer.

C Imprim-

ted at London by John Day
dwellinge ouer Aldersgate, beneith
saint Martyns. And are to be sold
at his shop by the little conduit
in Cheesydre at the sygne
of the Resurrec-
tion.

*Cum privilegio ad imprimendum
solum. Per septennium.*



